

M2489
Wednesday November 6, 1974
Barn
Seminar Series, tape 1 of 8

Mr. Nyland: It has grown a little too much, and I felt I've lost contact with the different people who come here and really would like to know a little bit more about Work itself. So we'll try to stick to just description—what is Work, the meaning of the different words and concepts—and not the application as yet. You can talk about application in the other Groups if you like, but I think it is very, very necessary that you understand the principles of Work. Because many times when I listen to the other meetings—the Monday, Tuesday, and Wednesday—I hear several times that people don't really know what they are talking about, and there is not always the chance in a larger meeting to explain it. So, I would like to explain it; as much as we have to, spend the time in really making it clear to all of you.

You understand that this Group is only made up of those who have sent me a little note—practically—and I don't want anyone else to come in unless I know about them. Since I don't know you, when you do ask a question you'll have to give me your name. I cannot see you well enough; but in any event I can hear, so I know where the noise comes from. But in any event, I would like to start by simply saying: What is it that you ... what brings you here. Not necessarily Warwick. That can be a little bit mixed. You may have come to Warwick because there was a Group, then maybe you didn't know what was involved in belonging to a Group or becoming a member.

I think it is necessary that we constantly, maybe, repeat so that it becomes very clear to yourself what is the meaning of it; so that then you can actually apply it; because if you don't know what is meant you start to apply certain things that practically have nothing to do with Work itself, and if you don't understand what the meaning of Work is and still you make certain attempts, then the attempts cannot have any particular result that is worthwhile. It becomes just a little discussion of ordinary life, and sometimes some feelings you have and maybe some

questions that there may be in your ordinary life.

But the idea is that this is a method, of something that actually will give you, in time, insight about yourself. It is a necessity for every one of you to read All and Everything. That is like a little school where you have a grammar that you must study. So, you cannot get away from that. Every once in a while I will ask you how much have you read. Of course you should also read Remarkable Men. I'm sorry there is no Third Series, which might be published sometime in the future. But what we talk about is a great deal of the practical application which is in the Third Series; and although in the First Series—of Beelzebub—you can already gather enough about the meaning of Work, it is made a little bit more explicit in the Third Series when that as title has Life is Only Real Then When I Am, and it elaborates on this question of “I Am”ness, and that becomes very definitely the quintessence of Work itself.

Now, of course I can ask you to tell me what you know about Work, and perhaps it can create some very nice questions on your part. I think that these kind of meetings can be helpful; not only to you; it might be also useful to publish them—if they are sufficiently useful; otherwise there is no reason to talk about it, or even to make an attempt to publish it. Maybe this can go in Firefly as a little addition. Also, I'm quite certain that it would be useful to many people who don't attend this Group. Because I think there is a great deal of misinformation about Work, and I hope that when you actually get going, that when you have an understanding of the meaning of Work itself and then you will be able to apply it ... and then actually you will have an influence on the other Groups when there is a misunderstanding and a discussion about Work which really doesn't belong to Work at all.

So, to some extent I charge you with that. And that implies that I only want those who are seriously interested in wanting to find out about Work—what the meaning is. Because if you have just a halfway interest, you shouldn't come here; and I will know, from the questions you ask after a little period, if you actually are worthwhile enough to be in this Group. So I'm critical, and not in any bad sense; that is, I'm not opposing anyone honestly wishing to find out, but I will have to be assured that you really wish to find out.

There is one way by which I can judge: That is, your attitude in asking a question. Sometimes it's dependent on the kind of words you will use. Even if you stammer a little, there can be a very definite wish on the part of yourself to want to find out; and that determines how much of your feeling is actually in that kind of a wish—the wish to Work, and the wish to find

out what is Work.

So it becomes really very simple: Either you belong or you don't, and I will have the right to say, or to make it known to you, that I don't think that ... maybe some of you don't belong. Then, of course we can have an argument and you can convince me that you do belong. Well, maybe it's difficult sometimes to convince me, but in any event we can try it. And as long as you can be open and sincere and not hypocritical, that you actually approach these kind of attempts and this little bit of a school as something that you come to because you want to find out certain things that are important, as long as I am convinced that you are really serious about your life, then of course you should be here.

I want to say a few more things before you can start asking some questions. The first thing that is necessary, on the part of anyone interested in Work, is that he already knows a little bit about his own life. Because Work can only be approached when you are on a place which is a little bit deeper than the periphery; and therefore superficiality will not help you at all, even glibness, or a certain intellectualism, or a repetition of certain concepts which have no meaning for you. You see, it will go into your mind. Sometimes the curiosity can be satisfied, but unless it goes into your mind and your feeling you'll never have an experience of what Work could mean.

And then, therefore when we talk about this you have to have a feeling that sooner or later you will have to try to apply it; in some way or other you'll have to find out, for yourself what would be the best time and the best way, but for that you have to be quite clear about what you are going to apply. When we talk about Objectivity, it is very definitely necessary to understand that that should be in any kind of understanding of Work. Because we don't talk, I say, about the 'periphery.' We talk about essential values, of that what a Man really is within. Sometimes we say his 'spiritual Being.' And you can start with ethics, or you can start with ordinary morality, or you can start with a little bit of a Conscience, or you can start with an attitude which is serious in ordinary life; and unless you understand that that has to be a requisite—that that has to come first—you will never have the proper attitude towards Work itself. Because Work means you have to be quite sincere about what you really want to become. And this is the main reason for being interested. You ask yourself, "What will become of me, to what extent is this life given to me, that I have to use it and even to what extent is that what is given something I could become responsible for."

So, when we talk about it, it has to be always having in mind that, as I say, sooner or later you have to see yourself the way you are, and have to come to a conclusion that that what you are is not really satisfactory. As long as you believe that what you are now is quite all right—or perhaps so-so, but that you can manage as far as your, I call it always, ‘ordinary life’ is concerned and that you are satisfied with that—then of course there is no place for Work.

Work, as I say, is a digging into an ‘Objective’ field, and as such it’s quite different from subjectivity. Subjectivity means that what I am on this Earth. It includes all forms of behavior, every form: in my physical appearance, in the way I happen to feel, and the way I happen to think. So it engages—and is ‘busy,’ you might say—with a certain study of my personality: That what is as my person at the present time having a name, walking on Earth, having been born and having a task to fulfill regarding this life. Maybe it’s too early to think about life in different facets of oneself, and I would like to avoid any description of reincarnation. Although talking about spiritual values and trying to feel what is really a spirituality within oneself, you will have to come very soon to certain conclusions about your life, that this life that one lives is not just a hit-or-miss proposition. It is not just happening. There is a very definite reason why you were born. There is also a reason why you had parents the way they were. There is also a reason why you happen to grow up the way you have grown up. And although one can say that, in unconsciousness I’m not really responsible for what I am now because I have constantly reacted to that what affected me, the fact still remains that at the time when I consider myself the way I am, I first have to find out what is the truth about my own life.

So, you might say you ‘start’ from there—how do I find out what is the real truth, what is that what I call without any further question. Because as long as I keep on questioning and as long as I disturb my thought by means of interpretations and whatever there is as conditioning on the part of myself, I’m not entirely clear about what I am in reality. Even if I go to my essential Being—that is, if I try to live within a certain depth of myself—I’m not quite certain that the reactions I have towards seeing myself as I am; without knowing anything about Work itself, I may not have the real truth as yet because I’m always interpreting that what I see, and if that what I see I don’t like very much, I will start to interpret it in such a way that I can live with myself.

And to some extent the desire for wanting to Work has to be based on a very definite assumption that that what I am at the present time is not what I ought to be. If I say it now—

having to grow up in the direction of becoming a ‘real Man’—then we would have to define what is a real Man. Our definition for a real Man is a person who can do, in any condition at any one time, understanding what he has to do. That is perhaps the shortest definition. What it implies is really that a Man is, in that sense, a master of all his particular abilities; that he knows what to think, and also knows what he should not think about; that he knows what his Conscience tells him, and that there is no question about wanting to follow his Conscience; and that also in his physical behavior he is utilizing as little energy as is necessary, in order not to waste it.

So, those are the three requirements that you must remember. Because we will talk about it many times; and the reason why of course one starts by the assumption, first that an ‘I’ could exist, then to try to create it giving it, then, a very definite specialty of being able to Observe me. For whatever reasons, now, that I want that Observation process to start, it really means that that what I want to find out is the truth about myself; so that I don’t, as I say, ‘question it’ any further, that I don’t want to reinterpret it, that I don’t want to be affected by any form of conditioning or rationalization, and that I don’t have for myself a liking or a dislike. You see, the aim is now that that what I have as my feeling enters many times in the thoughts I have about myself, and that my thoughts are not entirely free. If they could be intellectually pure there would not be any disturbance on the part of my feeling, but the trouble is that whenever I think and whenever I feel, those two facets of myself get a little mixed and then they, for convenience sake, adjust themselves to each other—and particularly when they may be in a certain conflict that I finally have to decide what I ought to do, and then I hope that my physical body will be able to do it by giving attention to that what seems to be the most important, and sometimes it is the mind and sometimes it’s the feeling.

This is all subjectivity, and it is a description of ordinary life as we live it. And in that comes, of course, many times the desire on the part of myself to find out what can I become—what is there in my life that can give me reason and hope to believe, then, that I could become different from what I am—and that that is not only a little bit of a change of ordinary forms of behavior but, when it has to do with the possible development of a spiritual life, I will have to know what is involved in making this spiritual life much more of a unit or, as it were, much more wishing it to ‘grow up.’

How one does that is something that, perhaps, is of later consequence. Because I want,

now, an 'I' to be able to tell me. You see, this 'I' has a very definite function, and I have to know that it isn't here as yet. The question that it has to be made or created, is exactly the same as an assumption that it is there already, but it is of no use to me because it is covered up; and therefore the process of creation of an 'I' is practically the same as the uncovering of that what is now hidden and then becomes apparent so then it could function.

So, don't let's quibble about that. There is something that is not here as yet in my unconscious state, and I would like to make it or I would like to have it available. The reason I want it, is that my mind and my feeling do not carry me far enough in the actuality of a knowledge which is irrefutable about myself. I can become a little bit scientific about certain things on the outside—that is, other people; I can actually become sufficiently descriptive about what a person is, and maybe sometimes I can understand his psychological traits, and if I see enough of him I may be able to trace his character a little bit by the way he behaves—but when I try to do that with myself I become immediately involved in something else; because that what I then see belongs to me and I am attached to myself, and for that reason I cannot immediately see the difference between that what actually is and my attachment to it, simply because I hope that in continuation of my life on Earth I will always have this body to be able to tell me that I exist. But together with the interpretation of my feeling, even if I try to make it as pure as I can I cannot get away from the idea that when I feel what I am, that I have to like it more or less or at least justify it. And as far as my mind is concerned, it's extremely difficult to be even Impartial regarding the mind.

The mind is limited in its function. The mind functions intellectually by perception, that what is an impression I receive with five sense organs which, of course, I digest within my brain. And the functions of my brain are very much associated with that what already has been received before ... and constantly interpreting that what is going to happen as anticipation and you might say 'looking' into the future, and that what is already past and I consider memory. But if it is a question of seeing myself at the moment when I actually am what I am, it becomes very difficult for my mind even to be Impartial about it. Because the thought process doesn't allow that; it allows the kind of energy as represented by a function which I call 'anticipating' the future will go through me as future, then, when it is in me it changes and becomes past, and I'm interested in that particular moment when this change which is coming towards me as a form of energy goes, after that, away from me ... and we are interested in that particular process of the moment

when that happens. Because you might say when it changes its ‘sign’ in coming towards me ... and I can consider that positive; because it’s still the expectation of that what is going to happen, then when it has happened and has gone over into a memory it becomes negative because it has no more value to me—it is past, it is finished.

And it is that what you have to understand quite well. Because if I want to have real knowledge, I don’t want any thought process to interfere with that kind of a method which we call ‘Awareness.’ Quite definitely it’s obvious that when I consider my feeling—that I like certain things and I don’t; and I become so completely identified with myself the way I am, particularly because my feeling has no other outlet than becoming known to me by that what happens to my body—my body and my feeling are almost identical. They have, of course, different functions, but my feeling cannot exist without my body at the present time. And maybe it’s very good that it exists that way. Because the feeling itself, although we talk about three centers, is really not a center at all. There is a little concentration of so-called ‘feeling’ cells in my solar plexus, but for the rest of the functions of my feeling center it is spread all over my body in the form of nerve nodes you might say to be ‘present’ to any kind of activity on the part of my physical body. So that then when something happens that touches on my feeling and touches on that what I like and what I dislike, there is no other way than then that such nerve nodes report it to my solar plexus. So I become dependent on the conditions of my physical body whenever I want to express any kind of a feeling.

I don’t want to go too much in detail now about theory. We just want to stick to that what is a simplicity of Work. Gradually you will have to understand a little bit of the theory; because if you don’t, you will not have the wish for the continuation of an attempt when you want to Work; only when there is a definite reason which you can understand—and that belongs to you in the way it has to be presented, also to you—that then that what could become the truth has to be completely free from any interpretation on the part of your personality; and that the real aim for a Man is to develop that what is not as yet in existence and we simply call ‘Conscience’ and ‘Conscientiousness’—Consciousness as far as the mind is concerned, which has to have, then, a function of an Awareness which is a mental activity different from thinking. And that what is Conscience and Conscientiousness ... that what is really one’s Conscience, but this time on a kind of a level—sometimes we say ‘Objective’ level—is made up of a feeling of my personality and a Kesdjian, emotional state on the part of the beginnings of an Individuality.

So, don't let me now continue in this vein. We will talk about it if you want to, if it helps you. Sometimes it is not necessary as yet to know all the details. Sometimes your mind will want to find out a little prematurely. Whenever you make attempts to apply these ideas of Work, you will find that your mind gradually starts to change and then becomes capable of an understanding which it doesn't have before. Saying it with other words, when your mind can start to function in the sense of Consciousness, it will enable the mind to perceive in a different way. And the result of Consciousness in the mind can only be apparent when there is a very definite experience of Awareness.

Now, what is Awareness. It simply means that something in me is Aware of the existence of myself, that that what I am is understood to exist. By that of course we mean that, in the first place it has life; but in the second place, being a personality in a human being, it also has a form through which life is expressed, the same way as when I have a feeling it is expressed by means of my physical body—even if I can talk about my feeling, that what actually is the result of a feeling is a condition of my physical body.

Now, when I start to talk about what is really the need for Work, I want to find out if I can get around these ideas of subjectivity which are constantly in my mind and in my feeling, and that even if I say I want to make, out of my feeling, 'emotional' states, I really don't know how to do it. Because what, again, is the difference between emotions and feelings.

Let me explain first the difference between thinking and Awareness. Thinking means that that what is a fact is interpreted by myself. It is taken in my brain and I have a chance to think about it, and I can add to it all kind of thoughts I've had previously which are similar and which are united with it by means of associations. And that therefore the thought about myself is not entirely truthful; because even if at this present moment I think of myself, I become immersed in that what I am already and I remember, and my whole life sometimes unrolls itself at a certain time when I happen to see myself acting and try to describe, then, that activity in a way that I think about that what I am. And I hope many times that the thought actually is the truth, I also know that I doubt it very much; because my thoughts are not always the same, and if a thought could become Objective, the requirement in advance would be that at any one time, in any kind of condition and even at any time of my development, a fact should remain a fact. Then it is absolute, and then it is the truth. Because, I cannot monkey with the truth. Either it's that, or it isn't.

And even if we say the truth will make us ‘free,’ it does require that the truth is there first to make us free. My thought processes will not allow that as it is at the present time in my brain. Perhaps why that is, I don’t really know that. I think it is a condition in which a Man has been living on Earth and gradually his capacity for that understanding of himself at the moment when he is living, has atrophied. I think it is a method by which Mother Nature has taken care of us, as human beings, remaining asleep. Because Mother Nature has a very definite reason, for humanity as a whole and the different human beings, to be asleep; as we say, ‘asleep’—that is, not Aware, or if the state of Awareness is extended it would become a state of Awakening. So, if it is not Awakened and there is no Awareness, then it is the sleeping state. That is, it is one gradation lower than a full Awareness or a full Awakening.

The reason why Mother Nature wants this is because She is very much concerned about Herself. She wants, in Her own idea about what is Mother Nature in the value...

Who is there.

Jim Thomas: It’s Jim Thomas.

Mr. Nyland: Ah, but you’re late.

Jim: Yes.

Mr. Nyland: Why.

Jim: I didn’t know that the meeting ...when the meeting started today.

Mr. Nyland: Didn’t anyone tell you?

Jim: Not until...

Mr. Nyland: Huh?

Jim: Not until ten minutes ago.

Mr. Nyland: Then you hurried.

Jim: What?

Mr. Nyland: Then you hurried.

Jim: Yes.

Mr. Nyland: All right.

The difference between Awareness and thought processes is, first that both are mental activities; but the mental activity which belongs to an Awareness is an Awareness of a registration at the moment when that what is a fact happens to exist, and then is registered as such at that moment. In thinking there is always just a little time elapsed between that what is

being seen or heard, and the registration in myself as a brain, and during that little period there is already a chance that there are associative values. Moreover, when it reaches my brain there is a tremendous amount of associations which I recall, and they are simply then, as it were, 'joined' together.

Each person knows that; because you see something and you recognize it immediately because you've seen it before; when you haven't seen it you go up to it and say "Oh, that's new but it looks like this-and-that," and that I remember. So, as soon as you get a new impression of anything you start to describe it, and you try to place it in your mind. Because you don't want anything in your mind, really, that you don't know enough about, and as soon as you have the chance of calling it by a certain name it's already quite sufficient for the description because it satisfies you, you don't have to do anything further about it. Or, as it were if you can 'describe' it with a name, you lose the sense of being in danger. You see, it is something ... When you are familiar with it you can place and put in a certain place in your memory, but then you don't have to have any fear. It's only the unknown which makes you fearful. And if therefore this so-called 'unknownness' is changed into a knowledge, then you can leave it alone and sometimes even you can live with it.

There is a very similar process with the feeling. As long as there is something that I call a 'feeling' for myself and I know that is me, it also belongs to me because it belongs to my world. And even if I deepen that what is a feeling in the sense, now, that it becomes more intense, I still as a feeling don't lose that what is concerning me. And to some extent the caring for myself as self-love and vanity, things of that kind—including conceits, including descriptions of wish for a respectful attitude on the part of others—all of that enrages ... and takes care of my feeling as I am. And we make a distinction between the feeling which remains self-centered and sometimes selfish—where it is only of concern to me, myself, and I exclude other people—simply because if there is a little possibility of interference I will start to like myself more than someone else.

Of course, it's not entirely true because we have also, subjectively, ideas of how a Man should be or should become, and we put a premium on a person who is kind and also considerate. But many times it extends only a little distance—of just what I will allow regarding my family or my friends, or people who have some meaning for me—and for them I can also feel, but when it really comes down to it, how much am I willing to sacrifice for the life of someone else. And then I already start to question it a little, and if I ask myself "Would I be

willing to die for my friend,” I think I would hesitate a very long time before I would come to a definite conclusion of wishing that. You see, that is inherent also in our unconscious state. Because with this Mother Nature is also capable—that we don’t want to extend our feelings too far—and even if they become a little bit emotional, they are still within ourselves and still belong to our own world.

The difference, now, between real emotion—or, for that matter what is real thought in the sense of Awareness—is a freedom from all the different interpretations that are connected with any kind of a thought, any kind of a feeling. And so when I say I want to be ‘Aware,’ it means I don’t want any interference of anything coming from my feeling, coming from my mind, coming from any form of liking of my body; I just want a fact to exist by itself, and I want to register that as a fact. Then you see that requires, you might call it, even a little bit of a ‘scientific’ attitude. To study that what is a fact, it must mean that that what is a fact for me should also be a fact for someone else. The same way as when I have any scientific value for any kind of experiment that I am doing, any kind of scientific description of that what I may have made, or synthesized, that then someone else—provided that let’s say they are a good chemist—can also verify for themselves that that what I’m saying is truthful to them also. And the definition of Objectivity means, really, that that what exists is existence in the same way for everybody existing, and Objectivity means complete freedom from personal interpretation.

I see it sometimes when I study and I want to have something made by myself and I think about how to make it. And I say “Well, there is this-and-that as little ground materials which should be put together,” and then when I know the proper proportions and also the condition by which a chemical reaction can take place, I can describe then that I make a new kind of a substance, and I wish that substance to have certain qualities which the raw materials out of which I make them as yet don’t have. But in the ‘changing over,’ as you might say now, into a chemical change in the production of that what is new, I want to make sure that that what I am making answers to certain qualities and properties which I want to endow it with.

Now, if I am a good scientist I will check constantly about that what I am making, and if I now have made a new substance, then I have to test it. Because someone else is also going to test it, and if I say that new product has a melting point of 79 it has to be an absolute value so that anyone else, doing the same thing as I would do in determining a melting point, should get to the same 79.

Now, I have ideas about what it ought to be, and on the basis of my synthesis and the way I write up the different properties of the substance I am making, in my mind I'm very much attached to that particular 79 as a melting point. Now, I am a scientific Man and I have to investigate if actually that new substance melts at 79. So I test it, and then it melts at 78. Now, what happens to me. Not only that I'm disappointed because my theory was wrong and I have to admit it ... and I look over all my calculations and I say "Well, maybe I made a mistake; no, it turns out that my theory requires 79 as melting point." And in reality that is the truth—in accordance with certain instruments it's 78—and anyone else in the rest of the world doing the same thing as I've done will come to the conclusion it's 78. So, I'm really up against it because I have reputation, I'm a scientific Man, I have originally said that it ought to melt at 79, and it doesn't.

Now the question of honesty will come in—am I honest to admit that I have made a mistake—and I tell you, it's very difficult. Because I try to put a little water in the wine. I say "Well, maybe it was not exactly 78; maybe it was 78 and a half, and maybe I made a mistake in the calculation or in the measurement and it was not really 78, it was a little bit more," and I try to adjust it in order to get around it in order to be able to live with myself when I first have made a statement, and that statement was not truthful.

Objectivity is of that kind—honesty about that what is being Observed—and therefore it cannot have in it any interpretation, any wish on the part of myself to say that it ought to be a little different. Either a fact is that, and it is that and it is Objective, or it isn't.

This illustrates the difference between a thought and an Awareness process. In an Awareness there is no conditioning, no rationalizations, nothing that I wish to interpret, nothing that I want to describe and thereby giving it a certain place, or even indicating by the description a certain property. I want truth by itself, without having to describe it. And, you see, it's obvious that I only will become Objective when that what is there is actually that, and no thought has any chance to change it or to interpret it for me.

That introduces this question of Simultaneity, but now the other interpretation—the way I am interpretation, which takes in that what I like about myself and what I dislike ... And even I say that when I 'like' myself I have the melting point at 79 when I 'dislike' myself I melt at 78, and I cannot reconcile it because what is for me now the truth ... Impartiality is now being based on a certain quality within myself which is truth itself, and that's my Conscience.

Maybe we turn it.

side 2 Steve: Yes.

Mr. Nyland: Now perhaps we can leave the theory alone a little bit. That gives you the background of what we are ... the reason why we talk about Work the way we do. It's only a little background. It is not a depth, and it is not a perspective. When we talk about perspectives, we see our life in relation to other forms of life. We see it in relation to a responsibility we want to take for our life on Earth. We want to make sure then that that what we are doing with our life is in correspondence to that what ought to be, and I only will know what ought to be by starting to indicate a little bit, in accordance with my Conscience what I think a Man should become.

So, we have to make a definition: What is really a Man. I said a little while ago, a Man who 'can do.' But, it is not really all; because how can he do that what is required to be done, unless he has a knowledge and unless he has a force and a wish to do it. And so, those two requirements now become the state of Consciousness and the state of Conscientiousness. And when I start to think how can any state of that kind, either mentally or emotionally, exist and I look over that what are the ingredients of myself which I perhaps could use, I must come to a conclusion that there is nothing in my subjective existence which I can use for that purpose. There is nothing that I call 'Conscious' in the sense now we mean it as pure intellectually—not describing but recording facts—and there is nothing in myself of the continuation of feeling in the sense of emotions which would include all forms of life.

And so, my problem becomes a very definite one: I am now what I am, I wish to have an 'I' to tell me the truth. Knowing that 'I' does not exist or is not available I want to create it, or I want to undo the coverings of such an 'I' if it does exist. In both cases I have to do some Work.

The wish to create an 'I' is extremely difficult to execute. Because here I am faced with myself being subjective hundred percent, how can anything Objective come from a subjectivity. Then I start to question that. The fact that I can think about Objectivity means that I'm not entirely subjective hundred percent. The fact that I can talk about unconscious means that there is also a possibility of thinking about Consciousness. When I talk about Conscience and I know that many times my Conscience is determined by ethics—or by the way I happen to live or the culture where I am ... have been grown up, or that what was the influence of my father and mother and well-meaning people, or books I've read, or even certain religions that I have come in contact with—then I say "Yes, that is possible for me also," but at the same time, does it give

me anything of that kind of reality.

That I start to question in thinking about my spiritual development—that perhaps something is hidden and that I would like to know—as soon as there is a desire to find out; as soon as there is a wish to unravel a secret; as soon as there is some kind of a mystery which for me is not as yet disclosed; as soon as I can assume that there is different kind of knowledge which is like The Secret Doctrine of Blavatsky, which is called ‘secret’ because it is not as yet made known to a variety of people who, perhaps in the first place have not had any contact with it, but sometimes not even knowing that such a kind of a knowledge did exist—all of that makes me apprehensive that perhaps there is something else that I don’t know as yet, and still I want to believe in the existence of it. Because if I don’t I will die in the subjectivity, and although I can become a very nice, kind old Man, it does not mean that I have done anything for the development of myself.

It will take a long time to talk about that part of it, but what is really this development when we call it ‘creation.’ And that the real creation for a Man is the continuation of himself; not the procreation—as we say a man and a woman make children in order to perpetuate their own name—because that is on the same basis of ordinary Earth, this what we talk about is that what reaches a higher level of existence in the form of the creation ultimately of a Soul; and when that becomes important for a person, then he will want to Work towards that because he feels there is a possibility of that kind, and now he starts a search to find out how to get there.

Then there is something that helps him. Because he finds out that he’s not entirely unconscious, that he’s not entirely subjective, that there is a certain something within him which is, I would almost say, ‘eternal.’ Because he starts to consider why this life happens to be in all the different cells of his body and in all the different organs which are functioning in a personality, and with that then he starts to think a little bit deeper. If I now continue to make the multiplicity of my behavior forms simpler and I go more and more within myself and consider essential values—which of course are also alive, but of which there are much less in quantity—I may be able to discover more the value of that what is life existing in such conditions of essentiality.

But when one searches one doesn’t really stop, sometimes Gurdjieff says ‘stop at trifles.’ Because it becomes quite a serious matter: That I want to find out, if I say the ‘reality’ of myself, that imagination is not going to help me. Because imagination I cannot change over into an

actuality *unless* something is done with that imagination so that then it *will* become actual. Work in that sense means the creation of an ‘I’ which might become first for a person an imaginary ‘I’, since I am so much conditioned and so much subjective that that what is the reality of myself within is that what is *not* subject to any kind of a law of dimensions. I don’t want to dwell on that too much, but if I could become free from space and from time, then there would be an existence which is completely Objective since there is no further possibility of interpretation in any form whatsoever.

Moreover, that what is one’s Magnetic Center is the form of life existing—essential essence, that what is the one reality within me—and then philosophizing about that, that is really what I was when I was conceived; because then it was made in that form of life, then started to grow and then started to take on certain forms, and although it went through a period of gestation and at birth it actually appeared on this Earth and then that what is the form gradually was affected by all the different impressions it would receive, that what remains within myself unspoiled is my Magnetic Center. You might say that all the other cells of myself got a little bit spoiled because they are too much in contact with other forms of life and not with life itself, but there is something in me that can be reached when actually I say I am ‘touched’ within myself in that kind of reality, touched that I know *that* is me and nothing else; in suffering; in different ways by which I sometimes ... one sometimes behaves; in different ways sometimes one has experiences of that kind of existence which reaches almost absolutism, of that what is without any further desire to describe it or even to want to feel about it, that just it happens to be just like that.

It is sometimes that kind of a state, when it has happened, that gives one the assurance that certain other possibilities could exist, and for that reason, then, one starts to Work having in mind a constant search for the reality of myself, and the question how to reach it. If I could reach this Magnetic Center, that would be reality for me. But it would not be adapted to that what I am on Earth, so for that reason I have to find something that can be adapted as I am now living, at the same time will gradually receive the particular necessities, or the requirements, of an Objective level. And I’m constantly reminded that it is possible for me, because there is already something that is Objective, and the reminder of that existing will give me for myself my wish to want to continue to Work even if there are difficulties involved.

Now, the question of the difficulties. I’m up against subjectivity, that even if I say there is

the ‘possibility’ of something Objective existing, I still have the problem how to make it. Even if there is a wish for such Objectivity to exist and even if I say if it did exist it would function in such-and-such a way—all of that would be perfectly all right provided I don’t know how to make it. This particular process of the description of Work is connected with an imagination of oneself to live ‘as-if’ that what is an ‘I’ already exists. That is, in imagination I create an ‘I’ and have belief in the existence of it and attach—then to that existence, in imagination—a certain quality which I call ‘Observing,’ and I wish this Observation to take place regarding myself.

That what is Observed, is me. Leave alone, for the time being, it’s only physical behavior. Nevertheless it is a form of my life, and this ‘I’ which then exists in imagination, when it starts to Observe receives, from me, certain facts of my life. That is, a fact of my life exists on this Earth—Mother Nature cannot deny that; my body is the proof—and when this ‘I’ Observes my body, particularly when it is in motion it receives an impression from me which is then registered in this ‘I’. That impression is a form of energy existing simply by the fact that I Am, and when I now make a statement—as far as the ‘I’ is concerned, that *that* I Am exists and receives from me the impression, the reality as energy of me existing—the ‘I’ changes from imaginary into the actuality of receiving, as an apparatus, expressions ... impressions of me which are real.

This is how one creates. That’s exactly the same as the creation of anything in any form of art. I have a concept in my mind. I already see it. It is not there—I know it. I’m an architect, I build a house. I have a painting in mind, I already see it, I say sometimes with my ‘mind’s eye.’ I start to draw it, and I know that something else is needed; not only just a couple of drawings; I want to put color in it; I want to put life in it; I want to make it alive, so it has to have an emotional quality. And so these two things—that what is my imagination, of seeing if it’s already ‘as-if’ in existence; and then starting to draw it and putting into it life as a force—creates for me the actuality of that what *was* in my mind, using myself simply as the instrument of transferring it.

This is what I do. In Work I use myself as the instrument of transferring the reality of so-called ‘matter’ into the reality of a reception by my ‘I’ as fact. I don’t want to dwell on it. Every once in a while that particular problem might come up, and we talk then about ‘as-if.’ ‘As-if’ only is considering that what is not as yet, and imagining that it is in existence.

The place of an ‘I’, when it is created, is within me. We do not say it is outside. We do not say ‘as-if’ outside, than only for one reason: to indicate Objectivity. Because that I can

understand. When something is outside of me, for me there is a realization of something that is non-subjective, and only in that sense will I say it is 'as-if' outside. But in reality, it is never outside. Because I have no control of anything outside of me. I cannot even create anything in my atmosphere. It's got to be in something that is possible, where this 'I' can actually start to be, let's say, created. There are two places where an 'I' can be created. One is in my mind and the other is in my heart, quite definitely as a result of two approaches: an intellectual one in wanting to describe what an 'I' is, and an emotional one which wants to feel what an 'I' is. And we can talk about that later if that is not entirely clear, but the fact remains that that what is within me can become part of me when it starts to function there. And the problem is, now, for this 'I' to start to function in being Observant of me; or when I say emotionally, that it has to be emotionally present to me so that then I can feel that what is near me as something of a higher nature.

Let me explain a little bit about the 'I'. I try to create an 'I' in the image of God—that is, life existing, wishing it to exist in that what I wish to make my guide—and if I create it I do the best I can within the limitations of my subjectivity, and I know that all I really can do is to create, as it were, a little bit of a 'shell'—a form—because I cannot give life to it. My life is bound up with me. I cannot separate it. I can only use life in certain forms of behavior by being what I am—and thinking and feeling and actually doing—being active physically. But this whole question of being able to give life, can only take place when there is life that I can separate from myself, and I cannot do it. I don't see any possibility of doing it. In that kind of a situation, of course I'm stunted. I cannot go across it in some way or other I do not know, unless I would call in the help of that what is of a higher quality and in which I have to have belief.

Try to understand that for Work you have to have belief in the existence of certain levels of Being which are higher than we are; that there is an indication of such entities existing in a spiritual world, and that at times we are in contact with it when we talk and consider our inner life; that at times we can be quite familiar with that what actually is a little bit without a form, approaching more or less an entity of an existence without this form being necessary. We use the word 'intuition.' It means I 'know,' but not by means of knowledge. I receive information which becomes knowledge for me, but not because I think about it. I say I 'care.' What is this caring. It is not in any particular form until I start to show it; that is, then that is what is my caring goes into that what I actively will wish to use to prove that I care. The same with love.

The same with religious feelings. The same with wishing to pray to God—also imagining Him, nevertheless giving it enough validity that I hope that whatever I pray for can even be heard. And whatever that image is of God for myself or any higher form of Being that is not like I am, all such concepts of course can exist in imagination until I make a contact with them in some form or other, and now I say I wish that something of that kind could exist on this Earth.

Because I need help of a kind of Objective value; because my subjectivity doesn't get me far enough; and it makes me only get up to a certain point and then I get stuck, and so the creation of an 'I' really means that I make something as a container and then I pray to God—or to whoever there is of a higher kind as spiritual existence—that they can give some of their life to make my 'I' alive for me. That's the way an 'I' starts to function. It is partly me—a very small part, and very inferior and completely subjective—at the same time it is also, you might say, 'God-like' and not me until it becomes my 'I'.

And so the creation of an 'I'—when it starts to function in reality, when it actually exists—is like a gift that is then given to me for the purpose of an understanding of myself, in which then my life takes on an entirely different aspect. Because I say if I ask for an 'I' to exist and I wish to create it, then if it does exist I have to 'conform' to that existence; because something then is within me which I call my 'Conscience,' and I cannot say that I want to Work unless I'm willing to Work.

And therefore the sincerity regarding Work must be understood much, much more. Because it's not just anything that you do just at any time. It is a relationship between us as we are and that what is of a higher quality, and you evoke it. That is, you wish it to be there. I say many times, when you ask God to be there when you pray to Him, and how surprised will you be when all of a sudden He appears and then starts to ask you, "Okay, I'm here, now what do you want." You see, you have to have a prayer that, if it is going to be heard in accordance with what *you* think, certainly you have to say A,B,C and D and whatever is involved in it. Because otherwise you're not going to evoke anything of a higher nature. If you do and it's useless, I think you would be killed; because, really you trifle with many things which are absolutely serious.

So this is another rule for wanting to Work on oneself: One has to be quite clear of what you are aiming at, of what is the real reason for oneself to wish to grow up. What is meant by that, we will talk about the formation of a Kesdjanian body as an emotional entity and the

formation of a Soul as an intellectual entity, and in that we will go perhaps a little bit more in detail. But when I talk about a Harmonious Man and the wish to become a real Man in the sense that I've meant it—in the sense I try to describe it: a Conscious and Conscientious Man who has a Will—then I do require the development which I call 'evolution' of that what is now potential; and I have to find out first what is now actual for myself and then what I now consider potential, then I have to have a wish to make that potential actual, and that is what Work is about: The formation of that what does not exist as yet, but to make it real in the form of a continuation of one's life on different levels compared to this Earth, 'leaving,' as it were this Earth for whatever it is and entering into a sphere that the Earth, as it were doesn't 'count' anymore.

There are always different things. We can go in all kind of directions, and I don't want to make it too difficult for you. I think you must listen many times to these kind of discussions. You cannot take it in—I know that. In the first place, I talk fast; in the second place, I have concepts one after the other, some of which are not logically connected and which may be a little bit new and unknown to you, and it will take you quite some time before you become familiar with it. And for that reason the theory is not that what you already need although, as I say many times, it's 'helpful.'

That what you need is a very simple application, which begins in its greatest simplicity and which then becomes a task for you; in an understanding of wishing to become Conscious and Conscientious, that it will ultimately lead to the formation of three bodies which, as three bodies, is the aim for a Man to become, and which opportunity exists also on this Earth. In its simplicity it's a question of the creation of 'I' and imagining that an 'I' starts to function in the form of Observing—that is, seeing myself, seeing that what I am, giving information about myself—this 'I' receiving knowledge, but knowledge which is truthful and in that sense absolute, which means that that kind of knowledge has to be Impartial—Impartial of me.

When I say 'me' as 'It' and I distinguish that from 'I', 'I' Observing me, functioning in a correct way in that process of Observing ... Observes me—that is, this 'It' as a body—in whatever the body is doing physically—we stop at there. We don't consider, as yet, the functions of the feeling and the functions of the mind. They do exist without any doubt and one should also be able to become Aware of them, but it is too far away since that what is my 'I' is completely undeveloped when I start. I don't create an 'I' in full-grownness or in full maturity. I create an 'I' as a very small little bit of a cell which has a quality of being Objective. I also

know that if it happens to be in my mind—where the place is intellectually—or if it happens to be in my emotions—where the place is an emotional entity near my heart—that then I have a hard time trying to see how that can start functioning even as a little bit of a cell. At the same time, I know that when I try to create an ‘I’, I have, not at all, all the facilities for the creation of something absolute, although there is a little bit of something that can be used. And the question of the ‘as-if’ness going over into actuality—and then the functioning of an ‘I’ which must take place in Observing me, also registering it—is still very much ‘dependent’ on, you might say, on the instrument of an ‘I’ functioning in an Objective sense.

You must make allowances for these kind of ideas, because you cannot become Conscious and Conscientious overnight. Because that what has to be done, is first the acceptance of oneself as one is so that that can give a foundation, a solidity for oneself without any further questioning. When I don’t question about that what is, then of course I am Impartial to it. It does not mean it is negated, and I don’t efface it. When I consider myself from the standpoint of ‘I’, this body remains in existence and it keeps on functioning, constantly unconsciously. It behaves unconsciously. It feels and thinks unconsciously. The wish, even, is unconscious wish.

It’s only the ‘I’ which starts to become Objective and then gives me facts, and such facts become absolute when they are free from partiality and when they are recorded Simultaneously—at the time when it does happen. Sometimes ‘now’—that what takes place *now*, at the present time—sometimes one wants to be reminded by simply saying for oneself, “I am *now*.” It’s a very good way of telling you how to remind oneself for the wish to Work. In the first place you mention “I,” that is really what will start functioning. In the second place you mention “am,” that is your “Am”ness, your existence as a body. And in the third place you mention “now,” which means I want to be free from any time which will allow me to think or feel about myself. And so, it is very necessary to say these three words with emphasis. I will give you a mantram for that: “I am now”; “Now I am”; “Am I now”; “I now am.” You say these words. You see what they can mean. “I” is a relationship between a Man and all higher levels of Being, including God. “I” becomes, for a Man, a universal quality not dependent any longer on this Earth. “Am” is that what I am as a Being unconsciously existing on this Earth. The “Now,” as I say, is the elimination of space and time.

I say these things sometimes when I want to come much closer to my wish to Work. Sometimes I say I ought to be in a ‘better state.’ An “I Am” exercise is very useful to get into a

state of more and better consideration; not as much of the thoughts which interfere, and not as much of a feeling which run all over the place. Just simplicity of myself being what I am physically with, of course, all the other attributes and organs within me, at the same time no particular fuss to be made about it. In the “I Am” I connect with my breathing. I inhale, which is for me of course an ordinary affair because it belongs to my life, and I keep alive by breathing. Now I introduce, into that breathing, inhalation; that what is inhalation when I actually, as it were, ‘feel’ air coming into me which is life-giving. At the end of this inhalation I say “I.” Then, as it were, before I start exhaling I cross a little threshold—as you know, particularly when you breathe deeply. You breathe in as deeply as you can—until you cannot go further—then you say “I,” you are reminded of God. Then you exhale—slowly—at the end of the exhalation you say “Am.” Then as you recover from your inhalation and exhalation you say “Now,” now in yourself that what is your “Am”ness starts to vibrate under the influence of an ‘I’ wishing you to become a Man.

Next week we will explain much more about what is really Work, because so far I haven’t said very much about it. But you have gone to different meetings and you’ve heard people talk about it, and now it is required that you read All and Everything with intelligence, and it’s also required that you keep on listening to some tapes which have ... or cassettes which have qualities which will remind you of an evening like this. I expect you to be quite honest about your attempt in coming to this kind of a class. I wouldn’t want to have a class, unless it is received on that kind of a basis. You understand that. I have not too much time. I want to make absolutely sure that that what you can receive is received by all of you in the right way, and that it gradually will help you to understand what is meant by Work on oneself for the sake of becoming a real Man in the sense of Gurdjieff.

You see, we only deal with Gurdjieff. We don’t deal with Ouspensky, or Nicoll, or any well-meaning people writing about Gurdjieff. We only talk Gurdjieff in the sense *he* has written about Beelzebub and Hassein and the relationship between such two, including Ahoon, including the ship Occasion, including all Archangels and All-Quarter-Maintainers, including all the people he describes—on Lentrohamsanin, on ... up and down the scale to Makary Kronbernkzion and whoever it is that is being described in that book. That is, I say it sometimes, our Bible.

It is not that you should not read something else, and it is not at all that perhaps you can become conversant with esoteric knowledge in different ways, but we only, as it were, ‘preach’

one thing: a method for Objectivity, how to free yourself from the bondage of Earth. If you can do that in any other way, more power to you. If you feel that you can do everything of that kind without Gurdjieff, it's all right as far as I'm concerned. I'm only suggesting that Gurdjieff gives it in the best way, the clearest and the most possibility by still retaining the existence of your ordinary life in its usual form, and at the same time the creation of that what could become of a higher nature. That at the same time attending to Mother Nature as that what is required by our unconscience and ... unconscience and unconsciousness, that at the same time there is a possibility of learning to understand the laws of Great Nature. So that then, by that understanding we will have the knowledge of an existence of what is required by that what really makes a Man.

And as I said a little while ago, a real Man consists of three bodies which are in equilibrium with each other and which function harmoniously, who have, at the time when they do exist, the possibility of becoming One as a unity, as a real Being of a Conscious, Conscientious Man in which there is inherent a Will; at the same time being able to separate again and again—whenever necessary for purposes of an earthly existence—into each one of the three bodies, which then can function in their own way in accordance with that what is required by ordinary laws of this Earth.

Try to think about these ideas. Next time you can ask your questions after you have thought. I think it is better that you first listen a little bit to the background and that you become familiar with concepts. Now read, and see what you can place. See where you belong, where you are, what is your idea of about Work, and where do you place yourself now in regard to that; turning, then, towards the wish as having an aim for wanting to grow up and become a Harmonious Man in the sense of Gurdjieff.

I'll see you next week. Perhaps... I will be here at five-thirty on Friday, and perhaps next week would it be possible to meet at five?

Several people: Yes.

Mr. Nyland: Yes? All right? Because I have something else, and it is a little bit close if I make it five-thirty. Will we make it at five o'clock, then, next time? All right.

Good luck to all of you. See you again.

Goodnight.

End of tape